

THE
JESUIT - CABAL
FARTHER OPENED :
OR, A
D E F E N C E
O F T H E

Reverend Dr. Chapman's late CHARGE, against the
CAVILS of a Declamatory REMARKER,



L O N D O N :

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Литературна
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от

ДЕЕНІГЕ

от

Генрих Дюк, герцог Ганноверский, смиливый
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ВОДА

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T H E

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ALATE Author, who for Reasons best known to himself did not care for expressing his Name, has appear'd very captious and spleenetic against the Reverend Dr. Chapman, for opening to the Public (in a Charge last Year to the Clergy of his Archdeaconry) the mischievous Scheme of some Jesuits against Learning and Protestantism. [a] He writes in every Page like a Man excessively gall'd by the *Subject*, or violently chagrin'd with the *Author* of this Piece. He cannot bear the *Solemnity* and *Pomp* of Words, as he calls it, or rather the Strength, the Spirit, and Perspicuity of Language, in which the Doctor has describ'd the Jesuitical Defigns and the *Leader in the Plot*, and less still can he endure the Approbation, with which several distinct Assemblies of the

[a] See a Postscript to an Introductory Discourse, &c. printed for R. Manby and H. Cox, 1747.

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Clergy were pleas'd to honour this Charge, and desire an Impression of it. Therefore seeing no other Way left to elude the Force of it, he must needs with an awkward Grimace put on the Sneerer, affecting to rally the *Formality* of this *Alarm*, the *strange News* of *so direful a Conspiracy*,^t and the *Wonder* and *Amazement* upon it through a *reverend Assembly*. And then, for Want of other Exceptions, and to shew his Good-will, he is frequently straining to squeeze out *recondite Discoveries*, or a Slip in a Metaphor, or Views to Preferment, or a Hint of Self-sufficiency, and some other Peccancies in Dr. C. of equal Importance, which he hopes, by the Help of his Oratory and Glosses, may serve to cast a Blemish on the Archdeacon's Character. But as to such Excursions of this *polite Writer*, they deserve only Silence and Scorn, and cannot possibly hurt Dr. C. with any Man living who knows him. It is obvious to every one, that such Strokes of Scurrility could be only the Effect of Spleen or Resentment, and therefore leaving those Passions thus to vent themselves for Ease, I shall offer the Reader a little better Entertainment, as far as my Author's Matter will enable me.

The first two or three Pages are spent in citing and sneering, as I said, the Archdeacon's Representations of the Jesuit's Scheme, and the Dangers from it, as if in Truth they were nothing but mere *Galimatias*, only usher'd in " artfully at a " critical Moment, when a *Panic* was spread over the Land, " and Peoples Heads were fill'd with nothing but *Conspiracies* " and *Popish Invasions*, the very Time exactly hit by him to " make a Figure with his Plot, and display his Abilities before
" his

" his Reverend Brethren" [b]. See immediately the Zeal of this true honest *Protestant*, in deriding thus archly the *Panic*, as he stiles it, that is, the *immoderate Fright spread over the Land* two Winters ago, and insulting our poor *Peoples Heads* for being fill'd with *nothing but Conspiracies and Popish Invasions*. This I fancy will look to most intelligent Readers like the Glimpse of a *double Face*, and may point out a proper Key to the Raillery at *Harduin's Plot*, and the probable Mystery of raising up Popery into the *Primitive Ages* of the Church, and of putting all the *Primitive Records of Miracles* from the Death of the Apostles in no higher Rank as to Credit, than the *Romish Legends* of modern Times. These at least are extremely like the old trite Arts of the *Knots, Holdens, Serjeants, &c.* and whether the Thing be done in the Guise of a *Catholic* or a *Protestant*, the Project itself is equally serviceable in the End to the *Popish Interest*, and equally agreeable to the *Emissaries of Rome*.

However, dismissing that Point for the present, let us hear what our Author has to say upon the Jesuit's System against the Archdeacon. He puts on at length a very good Assurance, and tells us roundly, that " the Plot which Dr. C. had been " puffing and dressing up with so much Solemnity, was " really a Thing of no Consequence in the least, and deserving " no Alarm or Noise about it, for that truly it was nothing " but the stale senseless Whim of a single old Jesuit, form'd " by no Concert or Confederacy with any Sett of Men in the " World, and publish'd about Forty Years ago, without *any*

[b] Postscript, &c. p. 58—62.

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" other Effect whatsoever, than of being laugh'd at ever since
 " by all Men of Sense, and particularly condemn'd at *Rome*, as
 " he has been certainly inform'd, as the mere Delirium of a
 " doting Critic. And therefore he cannot conceive, what
 " should put it into the Archdeacon's Head to alarm our
 " Clergy at this Time of Day, with the vain Terrors of such
 " an exploded and obsolete Tale" [c]. Why really, Sir, if
 you could not conceive it before, please to know in one Word,
 that what put the Archdeacon upon it, was that which has
 long alarm'd the *Protestants* abroad, that is, the plain *Reverse*
 of your Account in almost every Syllable ; and you are your-
 self by this apparent Ignorance of the Case, a full Proof, that
 Dr. C. acted perfectly right in alarming Us, as he did.

Take we each of those Sentences above cited and examine them separately. It was nothing but the senseless Whim of an old doting *Jesuit*, or *Critic*, or cloyster'd *Visionary*, as he's variously denominated. What the Whim itself was as to Subject-Matter is so fully represented in the Charge, that I shall add nothing to it ; as to those other Characters of the Man and his Notions, F. *Harduin* was not above *Forty Four* Years of Age when he publish'd the first Sketch of his Scheme in 1693, and not above *Fifty*, when he open'd it more largely in his *Chronology of the Old Testament*, of the *Cæsars*, and of *Constantine's Age* from Coins ; and by all the Accounts which have been given of him publickly abroad, and by every Page of his latest Writings, it is manifest, that to the End of his Days, at *Fourscore*, he was bless'd with an eminent Vigour of Parts and

[c] Postscript, p. 61, 62.

Under-

Understanding. Whatever Defect or Extravagance therefore might be in his Notions, to impute it all merely to his *Age* or Want of *Intellectuals* would be utterly ridiculous. He both begun and carried on his Project to the last with all the Acumen and Adroitness imaginable, introducing it at first with a crafty Reserve, (to feel as it were the Pulse of the Learned) under the Form of certain *strange Conjectures* and *Whispers* of some Acquaintance of his, implying, that a few Ages since, there liv'd a Sett of enterprising subtle Antiquarians, in the thirteenth Century, who made it the chief Busines of their Lives to forge all Sorts of Books under antient Names [d]. This Hint was just dropt in this Manner to countenance the many bold Slights and Reproaches, which at the same Time he had cast (in his *Prolusion*) upon *Tacitus*, *Dio*, *Suetonius*, *Josephus*, &c. After this, in his *Chronology of the Old Testament*, we find him every where sneering and undermining whatever others thought *Antient*, excepting only the *Vulgate Latin* of the Bible, and a few other Writers to save Appearances; though, to catch the Affections of the Curious, he interspersed his *false* (or rather his *political*) Criticism with Abundance of *true*, and most ingenious Remarks, besides elegant Illustrations of many Parts of History by curious Medals. But still he kept his darling, and grand End of all out of Sight; and thus, while that was left in the Dark, the Learned were only *amaz'd* at his Havock with Antiquity, and *diverted* with what they took to be an Oddity or whimsical Turn of his Head, tho' they all at the same Time were full of Encomiums on his vast Erudition and Brightness of Genius, and deep Skill in Coins. The Jesuit knew well enough, that the Learned would smile in that

[d] See *Harduin. Prolus. De Numm. Herodiad.* p. 343. Fol.

Manner at some of his Criticisms and Strokes at Antiquity, but this he was very well contented to take with great Patience, if they would but impute it, as Numbers have done, to the *Boldness* of his *Genius* and *Devotion* to *Coins*, which he knew would but raise his Character with many, and increase his Influence; and then by Degrees his Notion of Forgeries would have some Effect, and take proper Root in Time with the rising Generation of free *Virtuosos*. Now where I would know was the *Senselessness* of this Man's Proceeding? In the single Light of pure *Criticism* indeed, the Light in which too many Scholars have consider'd it, you may call it, if you please, a *senseless Whim*; but it was not so, as a Stroke of *Politics* for the Service of his Church. Whatever was fancied of the Thing in former Days, it is evident now by his own later Intimations, as Dr. C. has shewn, that Popery was the Snake in the Grass, that his Aim under all Disguises was to blast the old *Christian* Writers as Forgeries, because he found them in every essential Article repugnant to the present Errors and Corruptions of his Church. And if this was his Aim, let any Man shew how he could have projected it better, or do more for the Service of Popery. But the very Attempt in this Way, you may urge, was chimerical and impracticable. It will be so, I hope, as to all learned Protestants, when they know the Drift of it; but hitherto the Jesuit has not miss'd his Mark entirely; for in Fact, by addressing himself artfully to the general Foibles of Mankind, and to the *Catholic* Prejudices of his own Party, to the Zeal for *Coins* in all judicious Antiquarians, and to the visible Turn of the Age for Novelties, he has made, as will be shewn, a surprising Impression upon too many Persons, and laid a Foundation for Contests hereafter upon Antiquity between us and

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and the Papists, which cannot but produce very mischievous Effects.

However, we are told, it was the *single Whim* of F. *Harduin*, form'd in no *Concert or Confederacy* with any *Sett of Men in the World*. It is no great Matter to the World, whether *Harduin's Scheme* was form'd in any such *Concert* or not; if it only appears, as it may do, that after it was form'd, it was mightily approv'd and espous'd by many of his Brethren: But it happens, that our Author asserts here, what I'll venture to say neither he nor any Man now living can affirm with any Certainty. On the contrary, the late great Ornament of *Berlin*, Mr. *La Croze*, who was educated in an *Abbey* near *Paris*, and by living there several Yeats in great Intimacy with the famous *Montfaulcon*, and other Virtuosi, had singular Opportunities of tracing this Affair, assures us that *Harduin* was not originally *single* in that Whim, but acted in *Concert* with some of his Fraternity [e]. The late ingenious *Beausobre* too has told us, that the *plus bonnêtes Gens et plus habiles* are now satisfied, que le *Système du P. Hardouin n'est au fond qu'un raffinement de la Politique Des Jesuites, qui ne pouvant supprimer les Ecrits des Anciens tâchent de persuader au Monde, qu'ils ont été supposez, afin de ruiner la Tradition écrite, et d'établir sur ses ruines toutes les Opinions nouvelles*, i. e. That the System of F. Harduin was nothing else at Bottom but a Refinement of Policy among the Jesuites, who not being able to suppress the Writings of the Antients, are labouring to persuade the World, that those Writings are spurious, in order to destroy written

[e] See *La Croze*, *Vindiciæ Veterum adv. Hard.* p. 3—34, 1708. See also his Letter in 1737, to Mr. *Beausobre*, in *Biblioth. Germanique. Tom. 38.* p. 142. &c.

Tradition,

Tradition, and to establish on its Ruins their own novel Doctrines [f].

It lookt indeed at the first extremely *suspicious*, that *Harduin's* obnoxious *Prolusion* should come abroad with a formal License under the Hand of the great *Provincial* [g] of the Jesuits in *France*, when at that Time, it was a known standing Rule, that nothing could be publish'd by a Member of the Jesuit-Society, especially in Religion, before it had been carefully examin'd and approv'd by *Superiours*. Hear only what the famous *Montault* lays before us from one in the Person of a Jesuit. *Is it not sufficient in the present Case, that (Harduin) is one of our Society, when that Society answers for the Books of its Members? This, you are to know, is a Law with us, That we publish nothing without the Leave of our Governors and the Approbation of our Divines. — Hence it is, that whatever comes out from any of us, expresses the real Sentiments of our Society [h].*

But a stranger Thing still is, that afterwards in 1696, when the former Piece of *Harduin* had made a great Noise, and rais'd loud Outcries in the Learned World, the same Man's *Chronology of the Old Testament*, a Work of rather worse Complexion than the other, should appear with still fuller Credentials of his Society, being sign'd with the Hand of another

[f] See *Beausobre's Answer* to the Journalists of *Trevoux* in the Biblioth. German. Tom. 38. p. 26. seq. 1737.

[g] Ego Ludovicus Genevray Provincialis Societatis Jesu in Provincia Francie permitto ut P. Joannis Harduini *Chronologia ex nummis, &c.* typis edatur. Flexiae Die 1 Nov. 1692.

[h] *Montalt.* Ep. 9. ad Provincial. p. 218. Ed. Quadriling.

Provincial, Peter Dozenne, [i] who likewise informs us, that three Divines of the same Society had certified it to him as not improper to be publish'd, having nothing at all in its Contents repugnant to the Catholick Faith and good Morals. Now, will any Man of Sense, who knows at all the Forms and Maxims of the Jesuits, believe, upon reading these Licenses, that not a Soul in F. Harduin's College, not one of the three attesting Divines above-cited, was addicted in the least to the Jesuit's System? One or two, I know, there were of the very *candid* Protestants in those Days, who, in great Complaisance to the Jesuits, would suppose this might happen by mere Inadvertency in the Licensers; but let any Man tell us, how it is probable that the second of those Licenses should be granted so easily, when the other Work of Harduin's had by this Time given such Offence, and was drawing on severe Reflections on the whole Society. For my own Part, I beg to be excused from such a Strain of Credulity, and the Jesuits themselves would, I dare say, laugh heartily in their Sleeves at any kind Protestant that should swallow it. To confirm this, hear one who was himself above forty Years ago a Jesuit in the very same College with Harduin, and a Pupil of his for some Time in particular Confidence, and who at last renouncing both the Jesuits and the Popish Religion, took Shelter here in England under the Patronage of a Prelate now living; I mean the late Mr. de la Pillonniere, who inform'd us, that while he was pursuing his Studies in a College at Paris, he applied himself particularly to F. Harduin, as

[i] Ego Petrus Dozenne Praepositus Provincialis Societatis Jesu in Provincia Franciae permitto, ut P. Joannis Harduini ex eadem Societate liber inscriptus, Chronologia Veteris Testamenti, &c. in quo nihil esse quod fidei Catholicæ vel bonis Moribus contrarium sit, testati sunt Theologi tres è Societate nostrâ typis edatur. Paris, 29 Maii 1696.

"thinking

" thinking him posseſ'd of the Key of true Knowledge; and
 " what gave him particularly that Opinion, was the Fondness of
 " MANY JESUITS, and ſome of Note, for his Opinions" [k].
 Now if at that Time many Jesuits were fond of thoſe Opinions,
 it would be very ſtrange indeed, if Harduin did not form them in
 any Concert with any one Set of Men in the World.

In the mean Time I would not contend, that the whole collective Body of Jesuits, or any one College was actually engaged to a Man in any ſuch Schemes, no more than I would charge a Pere Sirmond or Petau with the old horrid Tricks of Hieronymus de Higuera, and ſome others his Aſſociates. I am ſenſible too, that the learned P. Tournemine and Grainville declared themſelves ſtrongly againſt Harduin's Projects; and that another in 1734, paſſ'd ſome Strictures upon them tendetly in the *Memoirs de Trevoux*. Nor will I question the Sincerity of thoſe four Superiors of the Colleges, who in 1708, protested in Form againſt Harduin's Notions, and obliged him to retract them for the Credit of his Brethren. But obſerve, these Superiors were not thoſe who many Years before had licensed our Jesuit's Works, nor did they pretend to anſwer for all the Jesuits in France, and much leſs could they anſwer for thoſe in any other Popiſh Countries. And farther, to prevent our too forward Dependance on all outward Appearances of Displeaſure among them on this Head, ſee only what a Catholick profeſſ'd, and a zealous Admirer of Harduin has publith'd very franklly on that Body: [l] — "I do not, ſays he, reckon as a
 " Persecution,

[k] See Pillonniere's Answer to Dr. Snape, p. 7, &c. 1717. 2d Edit.

[l] Je ne mets pas au rang des persecutions — l'opposition conftante qu'il a trouvée du coté des Superieurs. Les Superieurs d'un Corps repréſentent le Corps même, & un Corps tel que celui des Jesuites n'a pas dû fe presser d'embrasser un

" Persecution, the constant Opposition which he (*Harduin*)
" met with from his *Superiors*. The *Superiors* of a Body re-
" present the Body itself, and a Body of Men, such as that of
" the *Jesuits*, ought not to have been forward in embracing
" (openly) a System, which, however true perhaps in most
" Points, yet plainly oppugns the Systems already received.—
" That Society (therefore) which piques itself on acting always
" with *Prudence*, and which more than any other should have
" it always in its View to *manage* with all the World, did not
" care to authorize Sentiments, for which, as Things stood, it
" could not have declared itself without encreasing the Num-
" ber of its Enemies.----So that one cannot blame the Wis-
" dom of its Conduct in disavowing P. *Harduin*.----It did
" Right to oppose all the *pretended* Novelties of the Father as
" much as it could, and even in *good Policy* could not have
" dispensed with itself in acting otherwise, especially as at *any*
" *Time hereafter* when it judged proper, the Society could
" desire of the Public a *Rescission* of its former *Arrêts*." This
Passage, I suppose, needs no Sort of Comment to explain it; I
shall only observe, that *La Croze*, as he tells us, knew the real
Author of the Piece; and remarks upon it, in his Letter to

un Système, qui, quoique vrai peut être en bien des points, révolte cependant trop ouvertement les Systèmes déjà reçus—Cette Société qui se pique d'agir toujours avec Prudence, & qui plus qu'aucune autre doit avoir en vue de ménager tout la Monde, n'a eu garde d'autoriser des Sentimens, pour lesquels en égard aux Conjonctures présentes elle n'auroit pu se déclarer sans grossir le nombre de ses ennemis—Et en cela on ne fauroit blamer la sagesse de sa conduite en disavouant le P. Hardouin— a donc bien fait de s'opposer autant qu'elle a pu aux nouveautés pretendues de P. Hardouin, en bonne politique elle n'a pas pu s'en dispenser; sauf à elle dans la suite à demander au public, quand elle le jugera à propos, des lettres de rescission en cassation des ses propres Arrêts. Anon. ap. Biblioth. Francois, Tom. 24. p. 10, 11.

Beausobre above-cited : " We see at last clearer than ever, the " End and true Motives of *Harduin's System* : One of his " faithful Disciples comes out here to shew it us so plainly, " that not the least Obscurity remains any longer upon it." And hence it was, no Doubt, that in 1733, when four other Rulers of the Society at *Paris* thought it *prudent* to disown their having any Concern in the Edition of F. *Harduin's Opera Varia*, they use no tarter Expressions against him than this, " *Ce Pere a eû sur certaines matières des Sentimens fort parti-culiers ; That Father has had very particular Sentiments upon some certain Subjects*" [m]. A Sort of Phrase, which our Author may interpret, if he pleases, of a general *Abhorrence* of *Harduin's Principles* among the Fraternity.

So much for the *Concert* and *Confederacy* attending this Enterprize ; which however is all to be a Trifle I suppose, and Impertinence to us, because the strange *Whim* was published about forty Years ago, in my Author's Dialect, and the Story is now to be slighted as *stale* and *obsolete*. But surely that Part of the Story, which first gave Occasion to the Archdeacon's *Charge*, and which never came to Light till 1733, and 1741, was neither of forty Years standing, nor grown quite *stale* and *obsolete*. So much the Reverse of that Character, that no Advice or Account had been given of it in the *English Language* by any one Writer that I know of, before the Archdeacon, not even by the late ingenious Improvers of M. *Bayle's Dictionary*, though the Jesuit's *Opera Varia* had appear'd several Years before they drew up their Supplemental *Article* concerning him. And if ever any Works deserved the Notice of the Public here, the two last Volumes of *Harduin* deserved of all others the

[1] See their Declaration in *Memoirs de Trevoux*, p. 1677. A. 1733.

most

most particular, when in them, notwithstanding his former *Retraction* of his Paradoxes in 1708, under his own Hand, we see evidently a profess'd Continuation and Enlargement of the old Design, more directly subservient to the *Popish* Cause, and more malignant still to Antiquity, in confounding the History of eight hundred Years together, in the open Proscription as *Forgeries* of even the *Roman Digest* and *Codes* both *Theodosian* and *Justinianean*, (to make Way for the later *Papal* *Codes* of *Canon Law*) and moreover, a general Massacre of all the ancient Writers and Monuments of the Church to the Middle of the 13th Century, and all this concluded with a daring Abuse upon our whole *Greek Text* of the *New Testament*, as a *Version* only from the *Vulgate Latin*; which last, as it always was the Idol of the *Romanists*, is now by this Scheme to be set up as the *real* and the *only* authentic Text of the whole Scripture. Was this too a *Tale*, which deserved no *Alarm* or Regard among our Clergy? And was this good Remarker so fond of his *Stales* and *Obsoletes*, for the Sake of a little *Figure* with them, that he could only attend to what *was published about forty Years ago*, and not hearken to the more *recent* Strokes of the Jesuit, and pass'd them all over in the most profound Silence? The very Mirrour this of *Protestant* Candour and *Impartiality* towards both the Archdeacon and the Jesuit!

But whatever this Writer may suggest, the Reader may now see Variety of Reasons, why even the *earliest* of *Harduin's* Projections had a Place in the Archdeacon's Charge. As he found they were not so much known, or not so thoroughly understood among us, as they ought to be, he was willing to explain from the Beginning, the Rise, the Design, and the subsequent Prosecution of this Scheme; to shew it was no random Thought or mere *Whim* in the Jesuit, but a deep, deliberate, subtle and coherent

coherent System, form'd originally for the Interests of the Papacy, and gilded over with a specious Varnish from Coins, and under that Vehicle infusing a strong Poison gradually with too much Success into the Republick of Letters. Our wise *Remarke*, indeed, would persuade us, that all on this Head from the Jesuit has been *published without any other Effect whatsoever, than that of being laugh'd at ever since by all Men of Sense;* and if you will but take his Word for it, the Whole to this Day must be deemed as a Thing universally *exploded*, without one Advocate or Friend of any Consequence, and a *vain Terror* or Bugbear. But though he is so *ignorant* himself to be thus deluded, or so very *crafty* to dissemble what he knows, he must not expect even the Multitude with us to be now so *cajol'd* and blinded. M. *Ballonfeaux*, a President of the Senate of *Luxemburg*, may pass well enough, I should think, for a *Man of Sense*; and yet behold how warmly, *above forty Years ago*, he espoused the Jesuit's Cause, how scornfully he spurned many ancient Historians, and what Applauses he echoed to *Harduin* from the learned World. *This*, says he, speaking to *Harduin* by Letter, [n] *I both may and ought to acknowledge, that more Light has been given me (at once) by your Instructions towards distinguishing real Truth from the Fictions in some ancient Historians, than I could have acquired by private Studies in a long Time.—From the Day I heard your Lessons, I have not the least Doubt that those Historians are mere Fabulators.* Again, in another Letter we have this high Compliment to the Jesuit:

[n] *Illud fateri possum & debo, plus mihi luminis affusum tuo ductu ad discernendum vera à fictis, quæ in scriptis Auctorum Historiæ Augustæ, sequioris præsertim ævi, intertexta reperiuntur, quam longi temporis privato studio.—Ex quo te docentem audii, nullus jam supereft dubitandi locus, quin meri sint illi Fabulones.* Ep. ad Hard. p. 645. 1698.

Farewell,

Farewell, Thou Glory of all Scholars, and go on thus to enlighten both me and the whole learned World, in the present Darkness of Affairs of Antiquity [o]. Then at last, to prevent the least Suspicion that he might only applaud the Jesuit for some particular Excellencies, and not for his boldest Paradoxes, hear the public Panegyrie of this Nobleman to the Reader upon those very Works of *Harduin*, which had exhibited his gross Reveries.
" Behold, now appear to you very lately, with the greatest Ap-
" plause of all the truly Learned, and all Lovers of Truth, F. Har-
" duin's *Chronological Specimens* and *Prolusions*, as he indeed en-
" titles them, but which every Man of Learning would more
" justly style *Treasures* of the most recondite Antiquity. God
" grant, that the other Works, which he has in his Thoughts,
" may as speedily as possible be publish'd to the World! Of
" how much Consequence that will be, to restore and correct
" all ancient History, not only *prophane* but *Ecclesiastical*, every
" Man must even now be forced to acknowledge, who has
" read the *Chronological Specimens* above recommended [p].
Now if a celebrated Antiquarian of *Ballonfeaux*'s Dignity and Character could talk thus early in this Strain of thole Works of *Harduin*'s, which contained the very Quintessence of his Whims, how, I pray, were they *laugh'd at* even then by all

[o] Vale, eruditorum deus, mihius facem uti et Orbi literario universo in hac rerum antiquarum nocte præferre perge. Jun. 1699. ib. p. 649.

[p] Ecce tibi maximo omnium verò doctorum, verique amantium applausu prodeunt superrimè R. P. Harduini Specimina & Prolusiones aliquot Chronologicæ, ut ipse quidem inscribit, verius tamen reconditissimæ antiquitatis Theſauros eruditus quispiam meritò appellari. — Faxint Superi, ut quæ meditatur opera, publici juris quantocius faciat! Quam insignis id momenti futurum sit ad antiquam historiam non profanam modò verum etiam Ecclesiasticam referri, jam nunc agnoscere coguntur ii, qui laudata proximè à nobis Specimina Chronologica lectorib[us] lectitârunt. Id. int. Hard. Oper. Select. p. 645, 646.

Men of Sense, and how is it imaginable, that this and other rapturous Admirers of the Jesuit, should not labour to propagate the like Veneration for his *Nummary Exploits* among all the Curious round about them? It was natural for them to do so, and they certainly did so in Fact to some Purpose. Accordingly a Gentleman at *Amsterdam*, in a Letter to the same *Ballonfeaux*, in 1702, speaking of the great Superiority of *F. Harduin*, to *M. Galland*, a Member of the *Academy of Letters*, tells him, that such are not only his own, but the Sentiments of *all the Learned there*, and could assure him, that *in that as well as other Places there were Persons, who gave themselves up to Truth*, “*a fin que vous soyez persuadé, qu'il y a ici aussi bien qu'ailleurs des gens, qui se rendent à vérité! [p]*” Which last was a pretty mysterious and extensive Sort of Phrase; and however we may construe it now, it convey'd, I dare say, to *M. Ballonfeaux* no Idea of *Laughing* in those Persons at his Friend on any one Point.

But to give one decisive Evidence for all, as to those early Days, please to hear what the *Editor* of *Harduin's Works* did not scruple to observe in 1709, a Man, who was neither illiterate, nor a Stranger to the current Notions of the Time concerning our Jesuit. Speaking to no less a Person than the celebrated *Abbé Bignon*: “*This Volume, says [r] he, contains indeed Paradoxes not a few, very widely different from the common*

[q] See a Letter in *Hard. Oper. Sel.* p. 678.

[r] Continet πάραδοξα non pauca, eaque valde abhorrentia ab opinione communis; quæ quidem ALII ALITER accipient, non pauci autem errori proxima esse forsitan arbitrabuntur—Non deerunt uti nec adhuc defuerunt, qui existiment ex pluribus horumce selectorum Operum locis confessarium aliquod portenti simile esse—videlicet extitisse genus hominum audax sanè & impudens, qui venerandis sanctorum Patrum tum etiam clarissimis profanorum scriptorum nominibus inscriperint

" common Notions of Things ; and these, *some of Course will receive in one Way, some another* ; but *not a few perhaps will suppose them (the Paradoxes) to be little less than so many Errors.* — *There will not be wanting, as there have not already, those who from many Passages of these Works, may think the following amazing Consequence does arise, viz.* " That a certain Set of Men has existed, of great Boldness and Impudence, who have inscribed many spurious Books of their own Forging with the venerable Names of *Fathers*, and even the most celebrated of profane Writers. And in this Sort of Books, they will say, are included most of those which at present the Christian World receives and admires as real Antients, and of the very best Note in Classical and Theological Learning. Whether this be a right or a wrong Conclusion from the Principles of this most sagacious Author, and likewise what Degree of Truth there is in it, will, I suppose, be the Subject of great Divisions in Opinion among the Learned. And that Dispute will engage of both Sides all the Powers of Genius and Learning, if some should admit the Conclusion above mentioned, and contend, that neither Letters nor Christianity could receive any Detriment from it.—While others, at the

inscriperint foetus supposititios—Quo numero contineri dicent plerosque quos ut veteres & optimae notae Scriptores orbis Christianus tanquam magistros sequitur ac suspicit, sive in perpoliendis literis quas humaniores vocant, sive in tractandis rebus Theologicis. Quod quidem utrum jure an injuriā concludatur ex Auctoris sagacissimi placitis, tum utrum habeat partem aliquam veritatis, magna erit, opinor, inter eruditos opinionum dissensio. Subsidiis ingenii ac doctrinæ omnibus lis illa disceptabitur, si forte acciderit ut alii consecutionem adprobent & admittant eam ex ejus scriptis, contendantque nihil inde detimenti capere rem Christianam aut literariam posse,—dum alii interim clamabunt totis lateribus dirutum hâc ratione doctrinæ omnis fundamentum, actum esse de Religione, si audiatur Harduin. *Præf. ad Hard. Oper. Select. p. 2, 3.*

" same Time, would roar with all the Lungs they have, that if
" we hearken thus to Harduin, the very Foundations of Learn-
" ing are destroy'd, and Religion ruined." Now let common
Sense judge upon this Passage, whether this Editor *Le Lorme*
could have had the Assurance to talk in this Manner of *Har-
duin's Paradoxes*, to say only, that *not a few* would *perhaps* pro-
nounce them erroneous, while *others* *judg'd differently* of the
Matter, and that warm Disputes and Contests were likely to
arise among the Learned upon it; and above all, that he could
dare even to *sneer*, as he does, the violent Outcries that would
be raised against such Tenets, if at that Time every Man of
Sense and Character had ridiculed and contemned them as this
Postscript represents: This is plainly absurd and chimerical. It is
evident, beyond Dispute, that *Le Lorme* had Intelligence of no
small Party among the *Savans*, who took the Jesuit's Side, how
loudly soever *La Croze*, *Le Clerc*, *Cellarius*, *Basnage*, &c. of
the Protestants, and many *Benedictines*, *Sorbonnists*, &c. of the
Romanists had exclaimed against him.

But has Length of Time made any Alteration for the better? Was the Jesuit *afterwards* exploded out of all Regard, and his System extinct as to Patrons or Credit? Nothing like it, if you cast your Eyes Abroad, and see what has pass'd for thirty Years backwards. About the Year 1714, (if I do not mistake as to Time) a President of the Parliament of *Brittany* M. *Percham-
baud*, writing a Commentary on the Customs of that Province, advanced publickly upon *Harduin's Principles*, that " till the
" 13th Century the Faithful (or Christians) had nothing but
" an oral Tradition to follow; and that afterwards, out of a
" Multitude of Gospels, which were then dispersed in Writing,
" they selected, by common Consent, four of the Principal,
" which

" which are those we now use [f]." Upon which the Remark of *La Croze* was, " See the System of Harduin unfolded by an Author of the same Country, where Harduin was born, and who, to all Appearance, was a Disciple of his Society" [t].

Some Years after this the *Cardinal de Biffy*, who succeeded the famous *Bossuet* in the Bishoprick of *Meaux*, gave such broad Hints of his own Inclination to the same Scheme in his *Pastoral Instructions* against the *Jansenists*, that five or six Bishops made an Outcry upon it to the King of *France*, expressing their Astonishment at it in the following Words, " Is it really the Cardinal de Biffy, who wrote those Words, or they who have been making the utmost Efforts a long Time to introduce a horrid Pyrrbonism in written Tradition, in order to substitute their own modern Authors among us, instead of the Works of the Fathers of the Church" [u]?

Again in 1734, a Literary Journalist at the *Hague* was bold enough to speak thus of *Harduin* and his System; " There really are Prejudices in his Favour, capable of making some Impression, and sufficient to check us from condemning him hastily without having heard him. There is certainly no Person whatever, that can deny him the Title of *Savans très distingué*."---- As to the Novelty of his System, that indeed may be a Reason for *mistrusting*, but not for *rejecting* it. Has not the new Philosophy deliver'd us from the Errors and Darkness of the Ancient? Besides, it is now a long Time since several Works of that learned Man have been printed. They are all in the same Taste, and have the same End with

[f] See *Nouvelles Literaires, &c.* ap. *Biblioth. Germanique*, Tom. 32.
p. 119.

[t] *La Croze* ibid.

[u] See *Beaufobre* ap. *Bibl. German.* Tom. 38. p. 27.

" that which has just now appear'd, (his *Opera Varia*) ; have
" they ever been answer'd ? [x]

But at last, in 1736, comes an Author with all the Zeal and Fire imaginable, to congratulate the World on the Jesuit's POSTHUMOUS Works, and recommends all his chief Strokes of Paradox, as the precious Fruits of a Genius, Erudition, and Industry unparallel'd. He frankly acknowledges, that the Protestants (such as M. *La Croze*) understood his Hero's Scheme very rightly, and only wonders, that so many *Catholicks* should oppose it for Want of equal Discernment, when their Cause might receive such important Advantages from it. He therefore very warmly espouses it himself, and after dressing it out in all the most striking Colours he could think of, he presses it home upon his Friend and Brethren with the greatest Vehemence [y]. Hence you may collect what Progress this Scheme must have made in *France* by that Time ; that whereas not one *Romanist* before, that I know of, for thirty Years together, except *Harduin* himself, had ventured to avow openly the real *Catholic* Principle of this System, but all affected to espouse only what they call'd his beautiful Criticism, and sagacious Discoveries, and his marvellous Lights to the World from Coins, now an Author steps forth in *France* itself, professing the very Thing which Dr. C. and other Protestants before him had charged upon *Harduin*, and triumphing in it as a noble Armour to Popery against *Heretics*. By which we may judge, that the new Jesuitical System had taken such Root, and gained such a Party abroad, that the Jesuits thought it would now stand its Ground, and need not

[x] See *Journal Liter.* Tom. 21. part. 1. p. 23, 24. Also a Letter prefixed to a *Voyage Literaire*, &c. p. 11. Hag. 1735. 12°.

[y] This Author's Dissertation, which is curious in its Kind, may be seen in the *Bibliothèque François*, Tom. 24. p. 1—34.

be disowned any longer. And from this, and several other Circumstances, the Author of the *Bibliotheque Raisonnée* from Amsterdam, concluded very justly, that probably the Time would come, when all the Oppositions, which have hitherto appear'd against it among the Romanists, would entirely cease, and all good Catholicks would fall into Harduin's Sentiments of Course [z].

Agreeably to this, an Antiquarian at Lyons in France, of no small Note, and no longer ago than 1739, after labouring exactly upon Harduin's Hypothesis to vindicate by *Coins* the first Book of the Maccabees, in ascribing twenty-four Years to Alexander's Reign, concludes his Dissertation with this Scorn of the Greek and Latin Historians, which lay against him. " Now what can any one oppose to this Demonstration (by Coins) ? The Flock of profane Historians ? The Presumption, it may possibly be said, is on their Side, and why should we molest them in that Possession of Credit they have hitherto main-tain'd ? And what frightful Consequences would not immediately attend such a hardy Enterprize ? " To this he answers roundly, like the very Mouth of Harduin himself : *Un Catholique ne tiendra pas ce langage ; A Catholick will not use that Sort of Language*, or make any such Difficulties : *It will not be conceiv'd even of those, who would not acknowledge the Authority of the two first Books of the Maccabees : On ne l'entendra pas même de ceux, qui ne reconnoissent pas l'authenticité des deux premiers Livres des Maccabees* [a].

I shall add no more at present on this Head, than a Character of Harduin and his Works, in 1735, from the *Protestant Acts of the Learned*, publish'd yearly at Leipsc. " The Name of

[z] See *Biblioth. Raisonn.* Tom. XI. p. 446.

[a] See a Piece in Quarto, entitled, *Remarques sur les premiers versets du premier Livre des Maccabees, &c.* A Lion. 1739. p. 49, 50.

“ F. Harduin is better known among the Learned, than to
“ need any Recommendations from us by any Strains of Rhe-
“ torick; the Merits too of that very learned Man *in Rempub-*
“ *licam Christianam*, are better known, than to require at this
“ Time a particular Detail of them. But that, which, as it
“ were, is the peculiar Characteristic of the greatest Geniuses,
“ to leave the common Track, and strike out by themselves
“ into some untrodden Ground, was the Case of this *Harduin*,
“ as every one must be sensible, that has look'd into his Wri-
“ tings. And this farther appears in his *Opera Varia*, from
“ which Work the wonderful Genius of that great Man is very
“ clearly discernible.—We are fully persuaded, that every
“ Reader of that Volume will be affected with the same Plea-
“ sure, that we received ourselves from these Monuments of
“ *Harduin*; which, however they may breathe in all Parts more
“ of *Genius* than *Truth*, yet we think deserve our Recommen-
“ dation to all Persons, particularly on this Account, as they
“ must give Occasion to a more exact Elucidation of those
“ Things, which at present lie much in the Dark” [b]. Now
here a Man, I think, must be sharp-fighted to a Miracle, who
perceives any utter *Contempt and Ridicule* of the Jesuit’s *Whims*,
because the glaring Compliments upon him are just sprinkled
with a *plus spirent ingenii quam veritatis*; a Phrase expressing
rather to my Apprehension, that his *Genius* had only sported
for Amusement in some innocent Sallies, and was even in them
very *admirable*, and gave no Elemish to the general Beauty and
Splendor of its Productions.

Now after all this and much more, which might be open’d
on this Subject, are the Jesuit’s Projections against us to be deemed

[b] *Act. Erudit. Tom. 54. p. 481, 490. ad An. 1735.*

upon

upon any Pretender's Word, the *vain Terrors of a Tale exploded this forty Years*, and without any other Effect whatsoever than that of being laugh'd at ever since by all Men of Sense? He may talk at this Rate to mere Novices and Boys, and perhaps be admired for it; but to Men of Experience and Letters it is ridiculous and despicable Romance. To these last it is very well known, not only what Designs are pursued to this Day for blasting the best Authors of the Ancients, now in Print, but likewise what Arts have been used from the same Quarter to undermine the Authority of *Manuscripts*, and to confound all the standing *Criteria* for ascertaining their *Age* and *Value*. In Consequence of which, F. *Harduin* himself had the Face to assert, that not one Greek MS. of the *New Testament*, now in Being, was more than 600 Years old, that is, by his *Cabala* hardly one remains extant of higher Antiquity, than the *Æra* he had fixed for the grand Mint of Forgeries. Where these and other subtle Devices may end at last, and what Tricks may be play'd by such Men, while at *Paris* alone several noble Collections of MSS. are committed to their Custody, every Scholar may easily apprehend, and expect hereafter very banefull Effects upon that Part of Learning.

As to our Author's particular Information of the great Contempt of F. *Harduin* at *Rome*, as if there his whole System was treated as a mere *Delirium* of a *doting Critic*, it has no great Weight with me in its present Form, when I only look back to some former *Informations*, which were given us, of a certain fine *Column* near the *Capitol* at *Rome*: Nor do I think, that every Man, who is *curious* in *delineating* and *illustrating* an old *Phallus* or *Priapus*, is immediately to be trusted for explaining the genuine *Thoughts* of *Italian* *Mystics*, or a *Roman Conclave*. Some, indeed, I know, such as

Fontanini

Fontanini and *Quirini*, have talk'd at *Rome* with great Freedom and Abhorrence of *Harduin's* Projects ; and I believe too with great Sincerity and Truth. But others may talk so to a *Protestant Traveller*, or to some tender *Catholic* Consciences, though privately among Confidants they may hug and applaud the Scheme, and spur on the most vigorous Prosecution of it. It was naturally to be expected, that great Reserve and Caution would be observed on this Head within the Air of the *Vatican*, where we know the most refined Arts of Policy and Address are continually practised, and nothing must be publickly avow'd by a Pontiff or his Dignitaries, till the Times will effectually bear it, and Matters are ripen'd to a proper Maturity. But I have shewn above, what one Cardinal *De Bissy* could venture to drop in his *Pastoral Instructions*, and possibly on some other Occasion I may add new Lights of this Sort as to *Rome* itself.

In the mean Time, see the marvellous Sagacity of this Author, who, because the Archdeacon did not specify distinctly within the Limits of a Charge, the *Progress and Infection* of *Harduin's* System, and point out *what particular Persons* it had tainted in this or that Nation, gusses wisely the true Reason of this Omission to be, *his great Regard to certain good Friends of his, whom he is loth to impeach as Accomplices in this Jesuitical Plot*, meaning the Tunstalls and Marklands of our own Country, who, it seems, like very *Loyolites*, have assumed that Character of fastidious Hypercritics, and have lately made a desperate Push to deprive us of the Works of Cicero [y]. It happen'd very well, I profess, for Dr. C. that *Cicero* chanced then to be uppermost in our shrewd Conjecturer's Thoughts ; otherwise perhaps, he might have made a very *Loyolite* of even the Archdeacon him-

[y] See Postscript, &c. p. 64, 65.

self,

himself, and guess'd he had some kind Regard to *himself* in this Case as well as to his *Friends*, being something infected with the like Sort of Taint, as we know by his taking from *Ulpian* the old *Greek* Comments on *Demosthenes*, and several other Strokes in his Writings. But a present *Concern* of our Author for *Cicero*, gave room for Dr. C. and many others to escape the Impeachment, and so the Outcry was raised against only the *Tunstalls* and *Marklands*; and as Frights are very apt to magnify Dangers, the Attacks of those Writers upon three or four *Orationes*, and one little Volume of Epistles among *Cicero's* Works, are interpreted by this Author in his *Panic*, as a *Puff against all the Works of Cicero* at once. And by Parity of Reason the *Victorius's* and *Grævius's*, &c. were making the same dreadful *Puff* at poor *Cicero*, when they endeavour'd to rob him of a Speech against *Salust*, and another upon the *Sentence of Banishment*, and a third for *Peace*, and several other Pieces ascribed to that Orator. But in short, to quash all such idle *Conjectures* at once, the *Tunstalls* and *Marklands* have no more Resemblance to the *Loyolites* above-mentioned, and could be no more the Objects of the Archdeacon's *Cauteat*, than the *Taylor's*, *Jortin's* and *Upton's* here, or the *Wesselung's* and *Gesner's* abroad, nor than even the *Bentley's* and *Cave's*, the *Gronovius's* and *Heinsius's*, deceased, For such Men as these are nothing worse than *Critics*; and it was not mere *Criticism* or *Critics as such*, which Dr. C. had a Thought of *impeaching*, nor was this at all the Crime, which the Doctor ever meant to attaint in the *Jesuits* themselves. While the Learned act purely as *Critics* in examining Antiquity, and judge of *Genuine* and *Spurious* by mere Principles of *Criticism*, there will be very little Ground for Fears or Complaints, and every antient Author will be sure to have *Justice* upon the Whole from the general Voice of such *Critics*. But the Men, whom

Dr. C. had in his Eye, were those who, *not* proceeding by Principles of *Criticism*, but by Principles of *Party* and *Policy*, would cut off at random, against all the sound Rules of true *Critique*, whole Centuries of Authors *Ecclesiastical* and *Profane*, and diffuse an universal Scepticism as to Monuments of Antiquity. Such furious *Drawcancers* as these deserve to be markt out as Pests to the Republick of Letters, while the others, the true solid Critics, deserve Love and universal Esteem, as the firmest Supports of Truth and Erudition. But it seems there are Men, who, unable to distinguish between a pure *Critic* and a fierce *Inquisitioner*, look on every Step of *Criticism* itself with Terror, as knowing no Bounds, and striding along like a *Harduin* to the Slaughter of every Antient in its Way. And another Class of Men there is, who, to make themselves easy in Ignorance, or to favour their Scepticism, will immediately, when they see one Tract of Antiquity discarded as spurious, profess Jealousies and Suspicions of all the rest indiscriminately, or because they have no proper Ability of their own to determine the Merits of each, will wrap themselves up at once in Supineness and Indifference to the Whole.

Having vindicated thus far the general Subject and Scope of the *Charge* before us, with respect to F. *Harduin*, I must follow this Writer a little farther, to something more important and surprising. He is greatly displeased with Dr. C. for appealing to the Primitive Christians against *Popery*, for calling the antient Fathers and Councils, *an Armoury of the Protestant Side*, by which we may expose to every Eye the unscriptural, unprimitive Crudities of the Romish Church [z]. One would think a Declaration of this Sort, at a Time when *Popery* was lifting up its Head, and had been scattering *Arrows, Firebrands and Death*

[z] Dr. Chapman's Charge, p. 2.

amongst

amongst us, might rather have pleased than offended any zealous Protestant. But that is not the Case with the Author before me ; he was so far from liking such Speeches, that he tells us, the chief Purpose of his Postscript was to censure and discourage them ; for that, if our Divines appeal to the Primitive Fathers in our Controversies with the Papists, they preclude themselves of Course, as he has shewn in his Introductory Treatise, from attacking ANY of those PRINCIPAL CORRUPTIONS, for the Sake of which the Protestants found it necessary to separate themselves from the Communion of Rome [a]. Now the principal Corruptions of Popery, at the Reformation, as all Protestants of Learning must know, were the Doctrine of Transubstantiation, a propitiatory Sacrifice in every Mass, the Adoration of the Host, publick Prayers in Liturgies to Angels, Saints, and even to the Cross itself, for almost every Blessing that could be implored from God himself, the direct Worship of Images, the Secreting the Holy Scriptures from the Eyes of the Vulgar, the Exclusion of the Layety from the Cup in the Lord's Supper, Common-Prayer in a Tongue unknown to Common People, the publick Sale of Indulgencies and Absolutions from the Papal Office, Pretences of supernatural Gifts of Infallibility, inherent in the Pope or the Church, for deciding Religious Controversies, the Claims too of the Pope's Universal Jurisdiction over all Christian Nations, and of a Right or Authority to depose heretical Princes, and absolve their Subjects from Allegiance. These, and such as these, were the principal crying Abominations of the Romish Church, when our Fathers renounc'd its Communion ; and if our Author would shew any Thing to the Purpose, he must shew that these Corruptions were actually maintain'd by the primitive Fathers, before

[a] Postscript, &c. p. 67, 68.

our *Divines* will be precluded by Appeals to those Fathers from attacking any such gross Articles of Popery. But this neither he nor any Man living will be able to prove ; on the contrary, I assert, and desire him to confute me, that not *one* of these Corruptions appear'd in any Church of Christendom from the Days of the Apostles to A. D. 440. and some of them 500 and 600 Years later. Nor has even this Writer produced one Passage from Antiquity that mentions any such Thing ; and yet confidently refers us to *Instances* and *Facts* in his Treatise, to shew the Harmony in the grossest *Corruptions* between the *Romish* and the Primitive *Churches*. And what are these *Facts* and *Instances* ? Why, the *Facts* and *Instances* which have been answer'd by Protestants over and over.

1. *The Institution of Monkery.*
2. *The Worship of Reliques.*
3. *Invocation of Saints.*
4. *Prayers for the Dead.*
5. *The superstitious Use of Images.*
6. *Of the Sacraments.*
7. *Of the Sign of the Cross.*
8. *Of consecrated Oil [b].*

These, I think, are all the great *Instances* in my Author, of the *Agreement* in Error between *Popery* and *Antiquity*. And how this Agreement, if it be such, should preclude us from attacking by Antiquity the *principal* Corruptions of Popery, such as those above-cited, is absolutely unintelligible ; unless it be supposed, that either *his* List of *Popish* Corruptions in the eight Articles above, does in Fact comprehend all the others in *mine*, or else, that *my* List of *Popish* Corruptions was not chargeable on the Church of *Rome*, when we separated from it. The Remarker may take of this Alternative, whichever Side he pleases ; and by one he would shamefully *calumniate* Antiquity, and by the other as shamefully *palliate* Popery.

[b] Introd. Treat. p. 12, seq.

How

How far the primitive Churches are chargeable with any Leaven of *Romish* Superstition in the Articles, which our Author has given, is another Question; be it only remember'd, that whatever Superstitions may really lie in them, they were certainly not the chief Corruptions of Popery, as this Protestant has the Modesty to insinuate; and I am farther pretty sure, we may appeal, even in these very Articles, to the ancient Churches against that of *Rome*.

For 1. As to *Monkery*, we know from History, that the Church had no *Monastics* at all for near 300 Years; and when they were introduced into the Church, they were under no *Papish Vows* and *Bonds* for several Centuries, but lived only in a voluntary Retirement from the World, and never pretended to encroach on the Rights of Bishops or the secular Clergy, nor engross'd any vast Estates in *Mortmain*, nor were they *Tools* and *Creatures* or *Dependents* of the See of *Rome*, like the modern Monastics under *Popery*.

2. There were no *Invocations* of *Saints* or *Angels*, in the three first *Centuries* at least; and even in the fourth the Addresses to *Saints* in *some Fathers* were more like Rhetorical *Apostrophes*, (such as that of Dr. Middleton to Dr. Woodward) [c], than formal *Petitions*; and in the publick Offices of the Church, even at *Rome*, no Prayers to *Angels* or *Saints* were admitted before A. D. 500.

3. As to the *Worship* of *Reliques*, in the proper or *Papish* Sense of *Worship*, nothing like it can be found in the Orders of the Church for the first 350 Years. Insomuch that a late great *Prelate* of our Church did not scruple to declare against the Bishop of *Meaux*, "that as for the Honours due to genuine

[c] See Dr. Middleton's Latin Oration upon his Entrance on the Woodwardian Professorship in Cambridge, near the End.

" Reliques

" Reliques of *Martyrs* or *Apostles*, no Protestant would ever " refuse whatever the *Primitive Churches* paid them"; and he has shewn incontestably, in this and many other Points, how widely the *Antients* differ'd from the modern *Romanists* in their Practice [d]. One Difference between them is obvious to almost every Eye, that the *Worship* of *Reliques* is made a necessary *Article of Faith* in the *Creed* of Pope *Pius* the IVth, and added to the *Apostles* *Creed* with no less than eleven such others, as of equal Obligation and Consequence seemingly with the *Apostles* *Creed* itself; whereas such a Degree of Presumption was never once known to the ancient Churches.

4. The *superstitious Use* of *Images* was likewise never heard of in the *Primitive Times*, in any one Church of the Christian World; nor can any one Father of the four first Centuries be produced to favour such a Notion.

5. As to *Sacraments*; where do we find the Distinction of *Seven Sacraments* in the *Popish Sense*, among all the most *antient* Writers of the Church? It is a novel Invention of Popery like the rest; and therefore our Author, not pretending to discover it among the *Primitive Christians*, amuses us with Tales quite foreign to the Purpose, of their *mixing Water with the Wine*, and *sending Part of the consecrated Elements to the Absent*, and the like, which would give but little *Comfort* to *Popists*, while no *Transubstantiation*, *Adoration of the Host*, and *propitiatory Sacrifices* of the *Mass*, are brought to Light from that Quarter.

6. *Prayers for the Dead* were, indeed, in Use among the *antient Christians*, but not such as will help the modern *Popish Cause*. With the *Romanists* the *Prayers for the Dead* were

[d] See *Archbishop Wake's Answers to the Bishop of Meaux*, p. 20, 61, &c.
Fol.

grounded

grounded on the Notion of a *Purgatory*, and were calculated purely to relieve the Souls departed, as they say, from the Pains they undergo in that State. But the Doctrine itself of such a *Purgatory*, was not made an Article of Religion in any one Church of Christendom for 400 Years; and the antient Prayers among them for the Dead, were Prayers for those whom the *Romanists* themselves would neither place in a *Purgatory*, nor pray for in their modern *Forms*, that is, *Patriarchs*, *Prophets*, and *Apostles*, and even the *Blessed Virgin* herself, besides many others, who were supposed in a State not of *Suffering* and *Uneasiness* in any Degree, but of present *Rest* and *Joy*, only capable hereafter of *higher Degrees* of *Bliss* and *Glory*; and from thence, in a Spirit of *Charity*, the Churches implored the Almighty for their perfect Consummation in *Glory* and *Happiness* at the general Resurrection. Now, what are these Prayers to the *Popish*? And what Authority will our Author find out among them for *Purgatory*? In his great seeming Zeal, indeed, to serve the *Romanists*, he has cited *Tertullian* and *Origen*, as giving some Countenance to a *Purgatory*; but the Protestants have over and over answer'd these and other Allegations, and shewn very clearly, that those were only the *private Opinions* (or *Conjectures* rather) of those Writers, while the *general Doctrine* of the Churches admitted no such Refinements.

7. As to any ill Uses of the Sign of the *Cross* or of *Oil*, they too, whatever might be done among the Vulgar here and there, were unknown to the *Pastors* and *Offices* of the Primitive Church, for near 300 Years. The *Christians*, indeed, of those Days were very *fond*, and even proud of marking themselves openly with the Sign of the *Cross*, to shew among the *Heathens* and *Jews*, who were every where about them, that neither *Terrors* nor *Ridicule* should discourage them from owning their Faith in *Christ*.

Christ crucified; and by this Means they likewise gave Spirits to one another, by signifying mutually by a Stroke of the Hand their Zeal and Readines to *take up* their Master's *Cross*, and *follow him* at all Events. And thus too, both *before* and *after* Baptism they had a Ceremony purely *symbolical* of being anointed with *Oil*; but they consider'd it only as a *Ceremony*; and again, in Sickness they made Use of *Oil* in anointing their Bodies according to an old Custom of the *Jews* and other Nations, besides the Practice of some *Physicians*; and they always too added solemn Prayers to God for Relief from him in such Cases, and did hope in some Instances for *miraculous* Cures from thence, according to the Words of St. James V. 14, 15. But what are these and any other Primitive Usages of this Kind to the Mimickry and Fopperies of the later *Papist Ritualls*? If our Author, or any other Writer, thinks by little Chicanery of this Sort, to screen the *principal Corruptions* of *Papery*, and *preclude* our Divines from *attacking* them by Primitive *Fathers*, he will find himself, I dare say, egregioufly mistaken. F. *Harduin*, we are sure, had perceived in the *antient Christian Writers*, such an *irreconcileable Contrariety* to the *Papist Doctors*, that in order to get rid of them, he projected the very Scheme above-mentioned. This again we may learn from Mr. *de la Pillonniere*, the same Person who has been cited before : " His blind Submission, says he, to the Church of *Rome* " first, and after that, his Religious Infatuation for the Tenets " of the *Schools*, (which he takes, as the whole Society does, " to be the Standards of *Orthodoxy*) are the two true Springs of " his Exorbitancies. For having found in the *ancient Books* " (*i. e.* antient *Fathers*) hardly any Thing like the Orthodox " Doctrines of the (*Romish*) *Church*, and of the *Schools*, or ra- " ther having found the *Reverse*, he infers very consistently, " that

" that these Books never came from the Pens of pious Men,
" sainted by the Church, and who, no doubt, were Orthodox.
" As for my Part, whatever others may think of his *Craziness*,
" this is my Notion of him, that F. *Harduin* must be allow'd
" a more competent Judge of the Meaning of those Books,
" than all the Jesuits besides, as being of greater Sagacity, and
" incomparably more conversant with them ; and more impar-
" tial too, as well as more consistent with himself, in giving
" up such Books, which are the great *Torment* of his *Bretbren*,
" and which they compliment only out of mere Decency, and
" in clearing his *infallible* Church of the great Blunder of ha-
" ving sainted the genuine *Authors* of such *Writings*, as are not
" only not a *Shelter* for it, but are *Weapons against it* [e]. Now
if a *Jesuit* could open his *Eyes* to this Truth, what Sort of a
Protestant is this before us, who is taking such Pains to close
up our *Eyes against it* ?

However, the Remarker bent, it seems, on gravelling the Archdeacon on this Point, if possible, and reducing him by some Arts or other to (what he calls) *poor Shifts* against Papists, first shuffles industriously with his Words, and then would hamper Dr. C. with the Consequences of it. Instead of *antient Fathers* in the *general*, Dr. C.'s Expression, this Gentleman slips in *Jerom*, and *Chrysostom*, and *Austin* [f], as the Men, who by Dr. C.'s Account, may expose *all* the present Corruptions of Popery ; and then if he can find a few Passages in those *three* Writers, that look a little *papishly* affected, Dr. C. must be puzzled of Course to maintain his Appeal to them in *every Point* against the Papists. But the Snare is broken at once, if the Archdeacon's Words are but

[e] *Pillonniere*, Answer to Dr. *Snape*, p. II. See also *Bibl. Raisonné*, Tom. XI. p. 445. A. 1733.

[f] Postscript, p. 68. seq.

cript from these *Glosses*. For Dr. C. knowing well what he did in this Case, did not appeal, nor intended, as I am assured, to appeal so to *Chrysostom*, *Jerom*, and *Austin*, but to *primitive Fathers at large* [g], that is, to all collectively, taken together; nor even to them would he appeal thus, merely for their *private Sentiments* as *Authors*, but for the *publick general Doctrine* of all the Christian *Churches* from the Beginning, as evidenced occasionally to us by those old *Christian Writers*. And what gives a singular Weight to this *publick Doctrine* of each *primitive Church*, is this, that down to *Constantine the Great*, for more than 200 Years from the Death of the Apostles, all Churches of the *Christian World* held a strict Communion and perpetual Correspondence with each other, and were closely united together in all material Articles of their Religion. So that every Person of common Discernment, by knowing the Faith of that Church in which he lived, knew the Faith in Effect of all the rest, and had the Comfort of reflecting upon himself, as being *virtually* a Member of all, or at least of being constantly in *Communion* and Amity with all. Now this Sort of standing Doctrine and Practice in the Churches, is that which Dr. C. would chiefly alledge against the *Romanists*, not merely the *private Notions* or Speculations of this or that Writer; and depend upon it, by taking his Stand upon this Ground, he will never be reduced to *Theatrical Shews* or any *Mock-Fights*, as our Author imagines, whenever he is engaged with any *Romish* or any other modern Corrupters of true Christian Principles. Let me farther observe too, that if the celebrated Mr. *Chillingworth*, and some others, had but carefully attended to such proper Distinctions in Antiquity, neither he nor a *Ridley*,

[g] Dr. Chapman's Charge, p. 2,

or any other Divine, would have been gravell'd at a Passage here and there from " a *Chrysostom*, an *Ambrose*, or a *Hilary*, nor " with seeing *Fathers* against *Fathers* in the *later* Times, or a " Consent of *Fathers* in one (subsequent) Age, against a Con- " sent of *Fathers* in another, that is, a *prior* Age. All the Diffi- culties and Perplexities of this Sort may be easily avoided by the Principles above-mentioned, and only require a diligent Search into the Antients, which would make ample Amends for the Trouble, by the various Light and Satisfaction which of Course would arise from it to inquisitive Minds.

But still, you may object, Dr. C. did at least speak of *Jerom*, *Chrysostom*, and *Austin*, with Honour, as Writers very high in his Esteem, and likewise too eloquent and primitive for a *Jesuit's* *Palate* [b] ; and how should this be true and defensible, especially as to *Jerom*, when he seems to favour *Popery* in so many Articles ? Why here too the Archdeacon had very good Reason for what he said. For, I'll engage, that by those three Writers alone, all the *principal* Errors and Corruptions of *Rome*, such as those which I enumerated before, may be effectually confuted ; and on this Account, those *Jesuits*, who know them so well as F. *Harduin* did, consider them as grievous Thorns in their Sides, and would be glad to see them out of the Way at any Rate. They would think it but a poor Sort of Recompence for the deadly Wounds which a *Chrysostom* a *Jerom* and *Austin* can give them in a Protestant's Hands, to hear only that *Wax Candles* in their Churches, or a Respect to the Ashes of an Apostle, or a single *Monaesthetic* Life, and a few other Trimmings of *Popery*, might have some little Countenance from such Antients ; especially if it should bear a Dispute, as it often has done, whether

[b] Dr. Chapman's Charge, p. 6.

even in those few smaller Articles the Cases of both Sides are *similar*, and the Principles or Practice in the one be a proper Example or Authority for the other. So that without entring here into any Apology for what *Jerom* and the others have dropt of the *Popish* Cast, it is visible enough, that on the *Whole* both he and his Brethren may be utterly odious to a *Papist*, and heartily welcome to a *Protestant*. Neither is there any Sense at all in expecting Dr. C. to be responsible for every Error or Imprudence of a *Jerom*, because *Jerom* is supposed to be a favourite Author with him ; for *Cicero*, and *Plato*, and *Plutarch*, and many others, may be Favourites with all of us, I suppose, and yet none of their Admirers esteem themselves answerable for any real Faults in those Writers, as to Reasoning, Theology, or Philosophy. We admire such Writers, though we see their Blemishes, for innumerable Excellencies and Uses in their Works ; and thus it is with a *Jerom*, notwithstanding all his Failings ; every Reader, that is not blind, must discern in his Writings, great Varieties of Beauties, and Treasures of Learning, to attract our Attention, and excite Veneration. Let *Erasmus* alone speak for him at present, who has the Fortune to stand pretty high in our Author's Esteem [i], and may pass

for

[i] The Remarker was so fond of *Erasmus*, that he would needs step out of his Way to shew us how little Preferment contented him, and what great Things he could do with that little ; “one single Benefice from an Archbishop of Canterbury supplied him, he says, with all Necessaries, and a large Overplus besides,” i. e. supplied him, I suppose, with Treasures enough to amass his rich Library of Books, which were lodg'd in the great Church at *Basil* ; and moreover, both to found and endow a College for eighteen Students and a Regent, besides a School-master, at *Basil* ; as we learn from Mr. Ray's Travels, p. m. 99. And this wonderful Tale might be farther enlarged, if he pleases, by saying, that not so much as a *single Benefice* enabled him to do all this ; for in Fact, instead

of

for a competent Judge of the Father's Merit. *Cæterorum quidem alios aliæ commendant Dotes, in hoc uno (Hieronymo) συλλαΐβδν ut aiunt conjunctum fuit, eximum fuit, quicquid in aliis per partes miramur. Si Naturæ felicitatem expendas, quid illius ingenio vel ardenter ad discendum, vel acrius ad judicandum, vel fæcundius ad inveniendum? — Mibi sanè hoc ipsum solet usu venire in Hieronymo, quod olim in M. Tullio; cum quo si quem contulero, per se quantumvis disertum, repente velut obmutescere videtur — Sin doctrinam exigas, quæso te quem habet vel eruditissima Græcia, sic absolutum in omni doctrinæ genere, ut cum Hieronymo sit committendus? Quis unquam pari felicitate omnes totius eruditionis partes coniunxit & absolvit? Quis unquam in tot linguis antecelluit unus? Cui tanta historiarum, tanta Geographiæ, tanta Antiquitatis notitia contigit? — Sin memoriam examines, quis Author seu vetus seu novus, quem ille non in promptu habuerit? — Sin industriam, quis unquam tantum aut evolvit aut scripsit Volumen? Jam si morum sanctimoniam spectes, quis Christum spirat vividius, quis docuit ardenter, denique quis eum vitâ magis expressit [k]? To all which he adds himself, in another Piece, several just Remarks on the State of Monastics in Jerom's Time, to shew the wide Difference between them and the Modern under Popery. *Ne quis in hoc erret, says he, id temporis longe diversum erat (Monachi institutum) ab hoc quod hodie videmus — Nec aliud quicquam erat tunc Monachi professio, quam priscæ li-**

of the Benefice itself, he only accepted of about a third Part of its Value in a yearly Pension to him *out of it*. But the Case was, he had other good Revenues before, and great Expectations of higher Emoluments *here*; which at last being some Way or other disappointed, in both his Expeditions to *England*, he left us in great Chagrin, and retired first to *Flanders*, and afterwards to *Basil*, where he ended his Days. See *M. Bayle's Dictionary*.

[k] See Erasmus's Dedicatory Epistle to *Archbishop Warham*, in his own Edition of *Jerom's Works*, Tom. I.

beræque

beraque Vitæ meditatio ac purè Christianæ. Hæc obiter admonenda duxi, ne, qui mos est plerisque, Hieronymum sui instituti faciant autorem, ad quos ILLE NIHIL ATTINET [k]. Yet, notwithstanding this Character of *Jerom* from *Erasmus*, and many of the *Protestants* besides, that I could name, our Author, in his Goodness, would make him little better than a Driveler ; and in this Profusion of Ridicule upon him, he wonders the Archdeacon could imagine him disagreeable to any Sort of *Free-Thinkers*, and any *Object* of their *Spleen*, when he and the other Fathers are the Men of all others, he says, whom the *Free-Thinkers* might rather “enjoy, and rejoice in them all, as affording infinite Matter for the Sport of Sceptical Wits ;” as if truly those *Sceptics*, who are Enemies to the Scriptures and all Divine Revelation, could find nothing in all *Jerom’s Comments, Epistles, and Dissertations*, nor in those of other Fathers, which might give the least Check to their Mirth, or stand the least in their Way, and prove a Rub to their System. But I believe, whatever Insults may be offer’d to *dead Lyons*, if *Jerom* were now alive, he would soon by his Pen do Justice to himself and his Brethren, and lash his *Revilers* into a little more Gravity and Civility.

However, after all, let *Jerom*, as I said, be as criminal as you please in some Points, still the Archdeacon’s Appeal to *Antiquity* against *Popery* remains sound and immoveable. The only Refuge therefore, in order to prevent his entire Escape from such *Remarkers*, is to load him with *Calumnies* instead of proper *Evidence in Form*. Accordingly, because Dr. C. paid a Compliment once to the great *Mabillon* and *Montfaulcon*, for their eminent Services, though *Monks*, to the Republic of Letters,

[k] Id. in Hieronym. Vit. p. 5, 6.

and

and because too he had the Hardiness to shelter a few Monastics of the Antients from *Tindal's* gross Abuses, though he never defended either *Monks* or their *Miracles* in the Gross, and though he lash'd at the same Time the modern Constitution, Forms, and Application of Monasteries under *Popery*; yet now, for the Sake of traducing him to the Multitude, this Gentleman will stamp him a *Defender of primitive Monks and their Miracles*. So again, with the same Benevolence and Justice, he tells the Publick, that "the Busines of Dr. C.'s Life and Studies has been all along to inculcate a *superstitious Veneration* of the " Primitive Fathers, and an *implicit Faith* in Ecclesiastical History" [I]. Mere Calumny and *Bagatelle*! Point out, if you can, one single Line, in all the Archdeacon's Writings, where any such Notion of the Fathers or Ecclesiastical History is express'd or intimated. He never once proposed the Fathers as *absolute* or *authoritative* Guides in Religion, never once represented them as personally infallible or impeccable, nor once inculcated an *implicit Submission* to their Dictates, which he knows was the old *Popish* Lesson, that *Protestants* have rejected, and many have confuted effectually. The Holy Scriptures alone are to us the *authoritative Rule* of Faith and Manners; and the *Antients* like the *Moderns* are only by his Principles to be taken as mere *Affiliants* towards a right Apprehension of the *Authority* and *Sense* of those Scriptures. In short, I'm assured, that he never entertained a Veneration for those Writers that so much as borders on *Superstition*, nor ever admired them with any weak partial Fondness, or with any blind immoderate Deference. On the contrary, he has freely allowed several Errors and other Defects in the antient Writers of the Church, as he would do

in the Moderns ; and has likewise occasionally mentioned some considerable Mistakes in the old *Historians*, which, to any Man of common Ingenuity and Candour might screen him, one would think, from such malignant Imputations. But true, indeed, it is, and let all his Adversaries make the most of it, that he does esteem highly those Primitive Teachers and Defenders of Christianity, as the greatest of our Moderns have done before him, as *Grotius*, *Casaubon*, *Gerard J. Vossius*, and many others have not scrupled to profess, Men whose Temper and Virtue, as well as exquisite Learning, made them proper and adequate Judges in the Case. And by their Example one Part of the Archdeacon's Business, as a *Christian* Divine, has been, he owns, to read attentively the Works of the Primitive Christians ; he found no other Way amidst the infinite Disputes, Divisions and Glosses of the Moderns, to judge fairly or accurately of *Christian* Antiquities ; and from the Lights received by those Authors, he thinks it one very happy Circumstance of his Life, to have had Strength and Opportunity for prosecuting such Enquiries, among other Studies.

If you ask him, after all, on what particular Accounts those Antients deserve his or any other Christian's Esteem, he would tell you, the Question itself was so absurd and ridiculous, that it hardly deserves any serious Answer ; but if a virtuous Christian in these Times can be thoughtless enough to want a Resolution of such a Question, the Answer is obvious, that the antient Writers of the Church are therefore of excellent Use and Importance, because they give us at the *Fountain-head*,

1. The original Evidences and Testimonies to the several Books of our *New Testament*, and many valuable Lights even to those of the *Old*, which the *Moderns* could never afford us in any Degree, without the Help of the former, and often present

present to the Public in imperfect and jarring Transcripts, not capable of producing that Conviction and Satisfaction, which may arise from a diligent Study of the Originals themselves.

2. They likewise set before us the State of *Christianity* with respect both to *Doctrine* and *Discipline*, in all the great Churches within the *Roman Empire*, and its gradual Progress and various Condition in the *Heathen World* during all the first Ages of the *Gospel*. And this too every inquisitive Man surveys with infinitely more Pleasure and Accuracy in the *Fathers* themselves, than in the short jejune Abstracts or partial Colourings and Figurations by any modern Pens.

3. The same Authors shew us, what all the Moderns together could not do *without* them, nor have yet done sufficiently even with them, namely, the antient *Readings* or *Constructions* of the whole Bible almost, as they stood before any MSS. we now have, were transcribed for public Use. A Curiosity which is certainly entertaining, and of no small Value, although Providence has preserved to us so many antient MSS. of the same Volumes, and they, copied too indisputably from others of still higher Antiquity.

4. The *Fathers* now extant contain many large and inestimable Fragments of other Christian Writers before them in great Numbers, who are otherwise lost to these Times, and in every View above-mentioned deserved a better Fate.

5. In the single Light of *Philology* they are farther of most eminent Service, by giving us Accounts and Passages of some Hundreds of *profane* Writers of all Kinds, even of Adversaries to the Christians among the rest, which are otherwise also extinct as to us; and from hence they exhibit such Illustrations of the *Roman*, *Greek*, *Jewish*, *Ægyptian*, and *Phœnician Antiquities*, that a *modern Scholar*, who should scorn to accept their

Assistance on those Subjects, would make but a sorry Kind of Fi-
gure in the Republic of Letters.

To all which it must be added, that most of these primitive
Writers are recommended to us by singular Advantages in Point
of Age and Character. Many of them had the liberal Freedom
of Thought and heroical Spirit, to break through all the Preju-
dices of a *Pagan* Education, and both to embrace and defend
the Gospel under all the present Terrors of the fiercest Persecu-
tion; a noble Argument not only of their Fortitude and Under-
standing, but likewise of their *Honesty* and *Sincerity*; especially
when they not only stood the *Menaces*, but the actual *Execu-
tion* of Tortures upon them, and resolutely maintain'd their
Profession to the last under Fire and Sword and Racks the most
terrifying. And as to others who escaped those Tryals, they too
were generally Men of such Rank in the Church, either from *Sta-
tion* or celebrated *Virtues*, or both, and were so many Ages nearer
than we are to the *Apostolic* itself, and so familiarly acquainted with
many Customs and Usages, and the Language itself in those
Days, that from this Situation alone, in Point of Time, and all
the other Circumstances together, their Discourses come to us
with a singular *Weight* and *Credit*, how much soever the *Mo-
derns* may exceed them in some particular Abilities, or correct
them for some visible Mistakes.

These therefore are the general Reasons, among others, why
Dr. C. is neither afraid nor ashamed to profess a great Esteem for
those Writers; though he never would extend that Regard be-
yond the Bounds of Reason and Truth. He would only do
Justice to their *real* Merit; not disfigure and deprecate indus-
triously their true Virtues and Abilities, not labour to exaggerate
every Failing and Peccancy of theirs, not cast the *worst* Con-
structions on every Action and Saying, and paint them out malig-
nantly, to those who either *cannot* or *will not* read them, in all
the

the most hideous Colours of Folly, Superstition, or Knavery. This, he thinks, is a Torture from *Christians* upon them, much worse than even that of their *Heathen* Persecutors; a Sort of fiery Tryal, which no other Authors in the Universe have suffer'd, and which would equally have vilified among the *Ignorant* all the *Plato's*, *Plutarch's*, *Pliny's*, and even *Cicero's* of Antiquity, if they had died *Christian* Doctors instead of *Pagan* Philosophers. For they too, every Man of them, had Failings, with which a rigorous and malicious Censurer might have blackened their Character; and had they been Members of the Church, they too would have tinctured their Christian Profession with the Modes of Discipline and Speculation in those Days; with which a Wit of this Age, who should make no Allowance for the Circumstances of their Times, and for the different Modes of Acting and Living in different Ages and Climates of the World, might have rallied them very smartly, and ridiculed them to the Vulgar. Nay, I'll venture to pronounce one Thing farther, that by the same malign Arts of Defamation, even a *Grotius*, a *Cudworth*, and a *Selden*, and many others of the great Moderns, might appear to the *Populace* of Posterity, tho' not to the Learned, a Sort of *weak, superstitious and shallow* Writers, unworthy of much Attention or Regard from the later more enlightened Adepts of those future Ages. And, in short, if we once set out with *Characterizing* old Authors in a Spirit of *Prejudice*, of *Party* and *Rancour*, there is no End to Misrepresentation, and nothing is so good or great, which may not be *dissguised* and traduced to the Multitude. And therefore several eminent Moderns, who never could be suspected of any blind Devoirs to Antiquity, seeing both the fashionable Extravagance of Abuses upon the *Primitive Christians*, and the mischievous Consequences of it in discrediting by Degrees the very Testimony to our *New Testament* itself, did not scruple to reprimand

such Revilers in very sharp Terms. There is a Medium, says M. Le Clerc [a] to be observed in these Matters, distant equally from too great a Disregard, and too great an Esteem. Those Extremes arise commonly from some Passion or Spirit of Party, which transports Men beyond the Bounds of Truth and Equity. There are Persons this Side the Water, who despise them (the Fathers) so strongly, that they never read them, with a Notion, that there is nothing to be got from them of any Value in itself, and that the Sentiments and Usages of former Ages, after the Death of the Apostles, do not concern us at all, and are even not worth our Curiosity. What is farther very strange is, that this Contempt of Ecclesiastical Antiquity does not proceed at all from their having well read and examined it, but from their knowing nothing at all of the Matter, which is very unjust and very ridiculous, &c. So again, the learned M. La Croze; *Revera dolendum est, inter eos qui ab Ecclesiâ Papisticâ recesserunt, complures inveniri, qui Patrum scripta ob id unum legisse videantur, ut eos calumniis & maledictis omne genus incessant.* Quod vix — in iis tolerari potest, qui Christum sincero animo venerantur. Vind. adv. Hard. p. 60. Lastly, no less a Man than Isaac Casaubon found it proper to drop the like Caution, *Neque illorum imperitia superstitione mixta est ferenda, qui indicari tales nævos pati non possunt, neque rursus*

[m] Il y a — un milieu à garder en cette sorte des choses, qui est également éloigné d'un trop grand mépris & d'une trop grande estime. Ces extrémitez viennent ordinairement de quelque passion, ou de quelque esprit de parti, qui font passer les bornes de la vérité & de l'équité. Il y a des gens deça la mer, qui les méprisent si fort qu'ils ne les lisent jamais, dans la pensée, qu'il n'y a rien à apprendre de bon en soi, & qui les sentimens & les usages des Siècles passent depuis le mort des Apôtres, ne nous regardent point, & sont même indignes de notre curiosité.—Ce qui est encore étrange, c'est que ce mépris de l'Antiquité Ecclésiastique ne vient pas de ce qu'on la bien luë & bien examinée ; mais de ce qu'on ne la connaît point du tout ; ce qui est très injuste & très ridicule. *Le Clerc. Biblioth. Anc. & Mod. Tom. 6. Part. I. p. 129, 130. 1716.*

illorum

illorum inhumanitas ac paene dixerim impietas, qui infestis animis monumenta sanctorum virorum tractant, ac propter humanos istiusmodi lapsus sese efferunt, illos deprimunt [b].

Our Author may now declaim popularly as much as he pleases upon the *Rubbish* of *antient Tradition* and *antient Fathers*; but when his *large Work* appears, he may possibly find more *Readers* of the Primitive Christians, greater Friends to their Memory, and abler Advocates too for their Cause, than he would wish to exist. In the mean Time, a Query or two may be reasonably proposed for a little Satisfaction to all true *Christians*, viz. What Sort of Evidence or Authority will be left by this Schemist, in the Issue of his Argument, to the *New Testament* itself? The only authentic Testimony that we have to the *Gospels* and *Epistles*, in that Volume, is the Testimony of the *Primitive* Christian Writers. The Primitive Christian Writers, by this Author's Account, were so *credulous* and so *fraudulent* together, that you cannot trust them for the Truth of one *Miracle* they report of their own Times, though perform'd, as they say, to *their own Knowledge*, or even before *their own Eyes*; and so weak too in their *Zeal*, that many spurious Books forged in the Names of *Christ* and his *Apostles* pass'd upon *all the Fathers* as *genuine* and *divine* [o]. What then is to become of their *Credit*, by this Author's System, in *attesting* our *Gospels* and *Epistles* of the *Testament*, which were not written before *their Eyes*, nor even in the Age of any now remaining except two or three? And let us ask, in the next Place, what authentic *Testimony* he will leave us at last for the *Miracles* even of *Christ* and his *Apostles*, when he has left us such unauthentic *Testimonies* to the *Records* themselves of those *Miracles*? For a Salvo, indeed, to these Difficulties, he has told us, that the *Primitive Attestations* to the

[n] If. Casaub. cont. Baron. Exerc. 1. N. 26.

[o] See Introd. Disc. p. 36, 37, 38, 41, 42.

Books of Scripture may stand on the *Notoriety of the Thing*, and the *Authority* with which the Books were received in all Churches from their first Publication [p]. I make no Doubt they will do so in Fact; but not by the Principles of his System. For it happens, that his very *Notoriety of the Thing*, and the general *Reception of those Books in all Churches from the first Publication*, is known to us only by the Relations of the same *Primitive Writers*; and when our Author has fix'd the grossest *Credulity* and *Frauds* upon all of them, in Matters of Fact, which they relate with *equal Confidence* and *Unanimity*, as Things present to their very *Senses*, and even to those of their *Adversaries* the Pagans, how is it by his Scheme, that the like *Credulity* and *Fraud* must be purged away from them entirely in attesting each Book of the Scripture, to the first *Publication* and *Reception* of which in all Churches, those *Writers* were not personally present? For my own Part, it is visible to me, that whatever our Author may intend, we must either be carried by this Scheme in the last Issue, to the standing *infallible Testimony* of his Holiness and the *present Church*, as the Papists would persuade us, or into that deep Gulph of *Scepticism* and *Indifferentism*, which our *Toland's* and *Tindal's* have long recommended.

[p] *Introduct. Disc. p. 57.*



Errata. Page 18. line 17. instead of *Sorbonnists* read *Sorbenists*.

Addenda. P. 8. l. 10. after the Words "of a Jesuit, add, " putting only the Name of *Harduin* instead of his Jesuit *Barrius*.

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